





whose hearts never bring forth any thing that is good. They grow more filthy and polluted the longer they live, as marshy pieces of land grow more miry by the rains of heaven. Poor souls. It will be soon said of them, "He that is filthy, let him be filthy still." Sinners, grieve not the spirit of God, lest thou be left in that state in which divine truth will make thee no better, but thou rather grow worse under its influence.

(Morning Star.)

#### REVIVAL IN OHIO.

Warren, March 15, 1842. Six months have elapsed since the commencement of the revival of religion. During the year previous to this event, there were occasional indications that God was about to visit us in mercy, and some obtained a hope in Christ. This state of things, with an increasing anxiety on the part of the people of God to see his work extensively revived, led to a special effort, which resulted in the conversion of many souls.

Christians came up to a more elevated standard of holy action and devotedness to God while they looked alone to the Holy Spirit for the blessing; and they were not disappointed. The work throughout was marked by its stillness, depth of feeling and solemnity.

The subjects of the work included every period in life from childhood to old age. The old men of gray hairs, and the child of ten, were seen sitting together at the feet of the Saviour. The Sabbath school has shared largely in the blessed work. Of the twenty-one teachers, seven were out of Christ. These were brought in, with twenty of the larger scholars.

With perhaps one or two exceptions the subjects of this revival had long been regular attendants on divine worship. This fact should teach us to appreciate the stated means of grace. An Innkeeper in the place could obtain no peace of mind until he had removed his liquor from his bar. This done, and a confession made, the Spirit of God set him free. Another, a wholesale grocer, who had been engaged in the traffic gave up all and was converted to God. He now conducts his business on the principles of strict temperance. These specimens will show you that the Spirit of God made no compromise with sin.

The teachers and scholars in the public schools have also shared in the work. Infidelity has been signally rebuked and some of its warmest advocates are now as warmly engaged in the cause of Christ.

A number of the neighboring clergymen attended the meeting; five of whom have since been blessed with revivals in their respective congregations. Among these, the first constitutional Presbyterian Church in Mercer, Pa. under the pastoral care of the Rev. Mr. Pettibone, has received an addition of more than one hundred souls.

Ninety persons have been added to the Presbyterian Church in this place as fruits of the work, and about the same number to the Methodist Episcopal. These two denominations of Christians acted in concert during the revival. It is worthy of remark that no instance of backsliding has as yet taken place, so far as we can learn.

The most delightful harmony prevails in the church, and there is a manifest increase of piety among its members. They are occasionally turning to God. The Superintendent and Teachers, encouraged by the smiles of heaven upon their efforts, intend to pursue with vigor, the coming season, the system of Sabbath schools in the country. The last season they had six schools in the neighborhood, and the results were happy.

I would here remark that an effort was made the past year to supply the county with the Scriptures. In fifteen townships which have been already explored, of twenty-one hundred and forty-two families, two hundred and eighty-two were found to be destitute of the word of God. An agent has been appointed to explore the remaining towns immediately, and a Circular has been sent to the clergy of all denominations soliciting subscriptions for the establishment of a permanent depository to supply the wants of the country.

I will now speak of the Temperance Reformation, which commenced in January, eighteen hundred and forty-one.

A Society was formed at that time on the total abstinence principle. During the first eight months of its existence five hundred signatures were added to the pledge in this village. Some few of these were reformed drunkards.

Soon after the close of the special religious effort, Messrs. Turner and Gupta visited the town. A Washingtonian Society was formed, and a fund of some hundred dollars was raised for the relief of reformed inebriates and their suffering families. The Society has now four hundred members. One hundred of these are reformed drunkards.

The results of this reformation have also been most encouraging to the friends of order and religion. Eight stores have already abandoned the sale of ardent spirits. One public house has hoisted the Temperance banner; and three others will probably follow the example. One liquor tavern and one dram shop have been closed. Three groceries have abandoned the sale of the poison. Another has been withdrawn from the centre of the town, because the room rent exceeded the profits of sale. A sixth has become so unprofitable that the owner intends to seek other employment. The few that remain are lingering with a kind of consumption which must ere long take them off. We have had one establishment where rum, gin, brandy and other liquors are sold to have been manufactured to a considerable extent.

There have been two breweries in the place, but they have met the fate of the groceries. One of these has been in the manufacture of beer somewhat extensively; supplying other places as well as this. But the business has become expensive and has been abandoned. Gambling and other kindred vices have received a check in the progress of this reformation which it is hoped will banish them from the place.

One fact will show the decrease of the consumption of spirituous liquors. The value sold by five stores alone during the years 1840 and 1841, amounted to six thousand one hundred and thirty-eight dollars and forty cents. Four of these stores have given up the business, and the fifth has sold comparatively none the present year. The Temperance meetings have been kept up through the year, and new signatures are added at each meeting.

(Ohio Observer.)

#### FROM WASHINGTON CITY.

Continuance of the Revival.—Accessions to the Church. In the Fourth Presbyterian Church the series of services during the week is still kept up with unflagging zeal and interest, and not a week passes by, in which the Lord does not, in a more or less obvious manner, bear witness to the good word of grace. The last communion, in that church, was a season of peculiar solemnity and holy joy. Forty-five persons were on that day received, the most of them on the profession of their faith, for the first time. They were not the fruits of any sudden or transient gush of excitement; they were not all converted about the same time, nor were their religious exercises marked with that high tone of exaggerated feeling, which, however delightful, is seldom known to endure, and which is too often succeeded by proportional apathy and coldness. They were the gradual accumulation of two months' grace, received at differing times during that period, in answer to persevering, uninterrupted prayer and labor on the part of the church; and they embraced almost every description of persons, both as to temporal condition, and mental cultivation. Some of the most affecting family associations existed among the converts. A parent was with his young daughter—sister with sister—brother and sister—husband and wife—might be noticed in that solemn and tearful group, who presented themselves before the altar of God to render up a living sacrifice to praise—and what, perhaps, has seldom, if ever

been witnessed before in the annals of Christ's triumphant grace, three married men, brothers, two of them with their wives, there began their lives anew, having each set up his family altar and dedicated his children to God. The bulk of this addition consisted of young people, some being the fruit of the Sabbath School. And it is a refreshing sight to witness the affection which is manifested by these new-born children when they meet—by the assiduity and obvious delight with which they engage in all their religious duties of a social kind, and the zeal which they evince in seizing all opportunities to do good. The young men go out, in groups, in the suburbs of the city, holding prayer-meetings and distributing tracts, bringing strangers to the house of worship, and gathering children into the Sabbath School. A weekly meeting is devoted, in an especial manner, to those who have recently joined the church, a few of the older and more experienced members occasionally assembling with them, leading their devotions, and giving them a word of counsel and encouragement.

On the Sabbath following, that solemn, tender, and glorious ordinance of Christianity, was celebrated in the First Church, (Mr. Rich's), and there another touching and lovely scene was witnessed. Here there were twenty-five received, and these, too, were for the most part young people. I noticed a group of young men, say from the ages of eighteen to five and twenty, the very strength and hope of the church, one of them married, who brought up a family of young children to receive the rite of baptism.

In the Second Church, under Mr. Clark, a very good state of things also exists. The preaching of the word is listened to with increasing interest. A series of lectures in the course of delivery, and is numerous attended by the young men, professors and others. The church edifice has undergone, through the exertion of the ladies, (who formed a sewing society for the purpose), a complete repair, and at their recent communion there was an encouraging addition to the company of believers. The exact number added I did not hear.—Ch. Obs.

REVIVAL IN THE SABBATH SCHOOL AT SOUTHBORO. A few months since, it was found that there were several individuals, in our school, who were unusually thoughtful on the subject of religion. One day, after conversing with some of them, the superintendent publicly invited all the members of the school, who wished personal conversation with him respecting their souls, to repair to the vestry. Six accepted the invitation. On the next Sabbath, sixteen accepted a similar invitation.

Such evidence of seriousness among the young, deeply interested the pastor, who there and then, after conversing with some of them, the superintendent publicly invited all the members of the school, who wished personal conversation with him respecting their souls, to repair to the vestry. Six accepted the invitation. On the next Sabbath, sixteen accepted a similar invitation.

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his (Mr. Grimshaw's) hands with his tears, "to your own land—go to the land of civil and religious liberty, and intercede for the poor Jews, and obtain for them a participation in those privileges by which you yourselves are so greatly distinguished, and know that there are hundreds of us already secretly convinced of the truth of Christianity, who are prepared openly to embrace it. I did say hundreds," he added, "I would rather say thousands, who are inwardly convinced that Jesus is the promised Messiah."—Ch. Obs.

#### BOSTON RECORDER.

FRIDAY, APRIL 8, 1842.

#### SUCCESS OF MISSIONS IN NEW ZEALAND.

New Zealand consists of two large islands in the South Pacific Ocean, extending from 34 deg. to 47 deg. South lat. and containing about 95,000 square miles. They are about 900 miles east of the eastern shore of New Holland, and 15,000 miles from England. The language spoken by the New Zealanders is radically the same with the languages of the Sandwich Islands, Tahiti, etc. A grammar, compiled by Prof. Lee of Cambridge, was published by the Church Missionary Society in 1820.

An active commerce has been carried on, for many years, between the New Zealanders and the British Colonists in New Holland. During the year 1830, the total tonnage of vessels cleared out from New South Wales for New Zealand was 5888 tons. These voyages were undertaken for the purpose of procuring New Zealand flax, spars for shipping, timber for house building, and for prosecuting the whale and seal fisheries on the coast. A British agent, or resident, was established on the islands a number of years ago. In the month of May, 1840, Capt. W. Hobson, sent out by the British government, issued proclamations, declaring that the sovereignty of the whole of the islands belonged to the British crown. The principal chiefs, after some explanations, assented to Capt. Hobson's proposals. They were vehemently opposed by the Romish bishop, Dr. Pomahall. Subsequently, New Zealand was made an independent colony. Capt. Hobson has given a strong proof of his confidence in the missionaries, by appointing to the new and important office of Protector of the Aborigines, Mr. George Clarke, who for sixteen years, efficiently discharged the duties of catechist in the New Zealand mission. For a few years, there has been a considerable emigration of settlers from Great Britain. The business of emigration is managed by a joint stock association in London, called the "New Zealand Company." Large tracts of land are disposed of by lot, and these are again subdivided, and sold to individual settlers.

The ostensible reasons which the British government offers for taking possession of the island, are, that the internal dissensions which have arisen among the different classes of English inhabitants, require a regular government; and that the islands afford an asylum for run-away convicts from New South Wales. Whether the ship-timber of the islands, and a desire to provide as many outlets as possible for British manufactures, may not have had something to do with the movement, we do not affirm.

The mission of the Church Missionary Society in New Zealand was entered on in 1809. It was projected by the Rev. Mr. Marsden, British chaplain at Sydney, New South Wales. He waited for three years before he could find a single captain who would venture his vessel upon so barbarous a coast. The Society has now 103 laborers in 12 stations; being 8 missionaries, 1 medical practitioner, 17 catechists, 2 printers, 4 European and 43 native male and 2 native female assistants, and 24 married and 2 unmarried females. Attendants on public worship, 5761; communicants 232; schools 72; scholars 1736. Since these statistics were published in 1840, the mission has greatly advanced. Near the close of 1840, not less than thirty thousand of the natives attended the instructions of the missionaries. Whole tribes, with their chiefs, formerly sunk in sensuality and barbarism, have outwardly embraced the gospel. Some have departed to their everlasting rest, giving pleasing evidence of the sustaining power of the gospel. The number of persons baptized is now over 2,000. An annual examination of the schools in one district was concluded by the baptism of 100 persons, and by the celebration of the Lord's Supper, of which 101 natives partook. The change in the condition of things is very remarkable. Formerly, high fences and locked doors were necessary. Now the doors of the missionaries are unlocked day and night. Formerly, murders were committed before the very eyes of the missionaries, vessels were plundered, and travellers were in imminent danger: now Europeans settle down perfectly free from all apprehension. Lascivious dances, and other like practices were all which the missionaries formerly witnessed. Now, chapels may be seen in every village, Christian communities growing up, and services and schools regularly attended. Congregations assemble on the Sabbath, sometimes more than 2000 in number, generally in well built chapels. While the Roman Catholic bishop and his priests are extremely active in their efforts to interrupt the mission, yet it is very encouraging to know, that the natives now possess in their own tongue, a large portion of the Word of God—the only weapon by which popery can be successfully opposed. The New Testament has been translated more than three years ago, and great progress has been made with various parts of the Old Testament. The British and Foreign Bible Society have sent out 10,000 copies of the New Testament in the native language.

An interesting class of the population are the children of the missionaries, who amounted in 1839, to 122 persons. The Committee of the Church Missionary Society adopted, after a long and anxious deliberation, a peculiar course in respect to these children, many of whom are now arriving at adult age. They decided, that under the peculiar circumstances of the New Zealand mission, purchases of land from the natives, to a moderate extent, should be authorized, for the children of missionaries who had reached the age of 15 years—the nature and extent of each purchase to be referred to the Committee for their sanction, after having been approved in a meeting of missionaries. Previously, the Committee had bestowed £50 on each child of a missionary at the age of 15 years as an apprentice-fee. The present plan appears, on the whole, to work well, though it is attended with some difficulties.

A bishop for New Zealand sailed from London, a few weeks since, accompanied by two legions, three readers, and two other assistants. The Legation Propagation Society, placed at his disposal £2,200 for various purposes. The latest intelligence from the mission, (in June 1840,) stated that there was an increasing demand for the Scriptures and religious instruction. The fears entertained of hostilities among the natives had happily not been realized.

The English Wesleyans have 13 stations in New Zealand and 14 missionaries. The members in society amount to 1263, besides 590 persons, who

meet in class on trial as candidates for admission. The emissaries of the pope are exerting all their influence to bring the natives within the pale of the Romish church; and they have succeeded in several places. A protestant missionary is wanted in every harbor on the eastern and western coasts to counteract this wretched system of fraud. The universal circulation of the Bible, accompanied by the outpouring of the Holy Spirit, will effectually put down the error. There is strong reason to hope that both these blessings will soon be enjoyed.

#### BAPTIST FOREIGN MISSIONS.

Influence of Christianity.—When the leading men among the Karens become Christians, they abandon their wanderings, and begin to plant trees, and surround themselves and their families with the comforts of life, instead of leaving their lands, like those of the sluggard, to grow over to briars and thorns.

Encouragement.—"There is no people, short of 'the isles of the sea,' that afford the encouragement to labor, that the Karens do;—no nation, that with Christian effort and the blessing of God would so soon become a Christian nation." So says Mr. Mason.

Karen mind.—It is just what the human mind must always be, when involved in utter ignorance on all natural and moral subjects, and subjected to none of the salutary discipline required for the acquisition of knowledge. It is the mind of a child, only crowded with the vagaries of demonology, and its thousand auxiliary superstitions. Childish imbecility is the strongly marked characteristic, not only of Karen but of all uncivilized mind.

Native Justitias.—These are useful in their sphere, and under the immediate superintendence of the missionary, but they cannot act as independent agents. They are fundamentally deficient in judgment and efficiency. Few of them have been ordained ministers. One, says Mr. Mason, "became such by baptizing some people, in a wholly unauthorized manner, that wished for the ordinance when the teacher was away; and after he had thus committed himself, it was thought best to ordain him." Quere? Was the ordinance administered by one "wholly unauthorized," valid? Or did subsequent ordination render valid, previously unauthorized acts?

The Catholics.—They have an eye upon the Karens; and as soon as they can command money enough to form an establishment so strong and permanent as to insure success, they will make the attempt. One priest was settled among them a year or two ago, but from motives of policy, left the field for a season—to return, perhaps, ere long with seven other spirits worse than himself.

ARKANSAS. Mr. Abbot's labors among the Karens of this province are indefatigable, and in no small degree successful. It will be recollected that they are subject to Burmese rulers, and exposed to constant persecution. They have already suffered much; but their sufferings do not divert them from their onward course; all the missions among them enjoy a good degree of prosperity. "The Karens," says Mr. A. "has swept away one eighth of the inhabitants of the land in three months." Yet the mission, though surrounded by disease and death, has been mercifully preserved.

GRACE. Mr. Baal, while giving away tracts, (as he had been accustomed to do,) in the vicinity of the temple of St. Spiridon, on his great festival day, was insulted in the street—followed to his house which was violently assaulted, and was rescued from the violence of an infuriated mob, only by the most timely and merciful interference of the military—His Excellency, the Lord High Commissioner kindly sent him away by night, in a vessel dispatched for the purpose to Patras, whence he will proceed to Athens. This was necessary, that he might escape the danger of further violence. Mr. Baal and his friends seem to have had no apprehension of provoking hostility, while distributing tracts as usual, only to those who wished to receive them; and probably would have met with no insult or injury, but for the determined opposition of the priests to all missionary operations. The occasion was a favorable one to stir up the passions of the populace, and urge them forward to deeds of atrocity. The whole mission was thrown into a state of great anxiety and alarm—but a kind Providence interfered—and it is to be confidently anticipated, that the same Providence will cause even this ebullition of the wrath of man to praise him, and restrain the remainder of wrath.

THE BOARD. The Board have issued another strong and touching appeal to the Baptist churches, on the subject of supporting its foreign operations. To us, it seems irresistible. But there are too many cold-hearted and anti-mission members in the Baptist communion as well as others. They are dead weights on the wheels of missionary movement. They could not do half the injury, if out of the church, that they do within its inclosures, to any plan of benevolence whatever. Hasty admissions to the church, will sooner or later destroy the vitalities of religion, and consequently, the spirit of missions, in any denomination. This is the root of unlimited evil, in which our Mission Boards are compelled to share. From it spring sectional jealousies—rivalries—contentions—slanders, and every narrow-minded, heart-broken objection to the great and generous movements of Christian philanthropy. The Baptist Board is composed of the most able, intelligent, judicious and devoted men of the denomination, and are worthy of entire confidence.—But they meet with more upbraidings than thanks, for all their arduous labors, and need a faith and patience, as strong as was needed by the Apostles themselves. May God grant it to them. He will do it. Confusion will cover their heads—and we hope penitence, fill the hearts of those who are now knowingly or unwittingly filling up their way with stones instead of casting them out.

The receipts acknowledged in the Magazine for April, amount to \$3,112.01.

GENEVA.—The Rev. Robert Baird writes of this citadel of the reformation thus:—"In fact, ever since 1841, when Geneva became a canton, by the treaty of Vienna, and received a territory of several miles around, from the adjoining kingdoms of France and Savoy, and whose population was mostly Roman Catholic, the believers in that faith have so steadily and so greatly increased by immigration chiefly, as to excite the most lively apprehension, that in a few years more Geneva will cease to be a Protestant State. To the encroachments of Romanism which has prevailed and still prevails to so great a degree among the pastors and people of the Established Church, with its venerable company, make? They have been persecuting and driving out of them the 'Methodists,' as they call Christians whom God has raised up from time to time by his grace, and who are the only men who can make head against the Catholics. What will be the issue, God only knows."

#### CONGRESS.

(From our Correspondent.)

WASHINGTON, March 30, 1842.

Dear Sir,—Congress has now been in session nearly four months, and not one of the important measures which are before both Houses, and in which the country feels so deep an interest, has been brought to a final decision.

The Appropriation bill, the Loan bill, the Fiscal Agency, the Tariff, the retrenchment scheme, and numberless private bills, still remain unsettled. Reports from Committees, and lengthy speeches have been made in abundance; but to what purpose all this waste of time and money, while her nation is suffering for Legislative action upon the important interests? It is painful to sit in the Halls of Congress, and listen to the party speeches and personal invectives, and long harangues about every thing but the subject before the body, knowing at the same time that the country is bleeding at every pore, and sending up its cries to the Capitol for relief. I do not wonder that the people are petitioning Congress to adjourn and go home; for it must require more than the patience of Job, to see the concerns of the nation so long trifled with.

One prominent cause of the delay and embarrassment that attend the operations of Congress, is to be found in the want of harmony between the Executive and Legislative branches of the government; and until the President manifests more of a disposition to respond to the views of those who placed him in power, I see not how this evil is to be remedied. I should be happy, in this connection, to make some suggestions growing out of the present state of our government, but I have introduced the foregoing remarks in order to notice how strikingly the hand of an all-wise Providence is seen in the difficulties and embarrassments, under which our country is suffering. For it is a fact, that while confusion seems to reign in our national councils, and our commercial and financial interests are in a most wretched condition, still the benevolent operations of the day are in a state of high prosperity, and the cause of pure religion is advancing with great rapidity in many parts of our land. Had we no other consolation than that afforded by the progress that the cause of temperance is now making, this were, of itself, almost enough to remunerate the nation for her pecuniary troubles and losses.

To those who do not recognize the kindness and watchful care of a Heavenly Father, the times are indeed full of darkness and discouragement—but to the eye of the Christian, they are full of hope and promise. He who puts not his trust in Princes, but in an Almighty arm, has much to cheer him. He sees in the revivals of religion with which God is blessing the land, the advancement of the true interests of the people, and he sees in the embarrassments of the Government, the weakness of human power, and the utter insufficiency of all human wisdom to secure the permanent happiness and prosperity of the nation. When the present predominant party came into power, the people relied upon that for aid, and expected that the victories they had won would crown them with every blessing. But God has kindly broken up this delusion, and taught the people to look to him, and depend upon his favor and protection. And I believe that a single revival of religion in one of our large cities, is productive of more good to the community at large, than any political advantage which the sagacity of our wisest statesmen could secure.

Could but the benign influence of our holy religion reach the hearts of our rulers, and ally the spirit of strife and jealousy which so extensively prevails, our political affairs would soon assume a brighter aspect; and in addition to the other blessings to which we have referred, we should see our statesmen adopting that dignified and patriotic course which would insure their co-operation in promoting the true interests of the people. Nor is the conversion of our rulers too much to expect at this day, when God's Spirit is accomplishing such wonders in our land. The temperance reformation has reached the Capitol, and the religion of Jesus will, I believe, ere long, follow in its train. During the past winter, much has been effected in this city for the cause of our Redeemer, for which we feel grateful. And I cannot but cherish the hope that in a few years a religious influence will go forth from hence, that will bless the whole nation.

I have been delighted to observe the accounts given in your valuable paper of the revivals with which your city and the neighboring towns are at the present time blessed. It is truly cheering to learn that so many are flocking to the standard of the cross. It animates the heart, and strengthens the faith of every true believer. The interesting work going on in your prison at Charlestown, has struck me with astonishment. What may we not expect when the heart of the poor and abandoned criminal yields before the power of a Saviour's dying love? We shall pray for the Chaplain of the Prison; and God grant that all your brethren may be encouraged, and that their efforts may be attended with great success. Yours truly, A. W. C.

BRIEF NOTICES. SELF-SUPPORTING MISSIONS.—Three artisan missionaries, connected with the German mission at Patras, are to be located at Darjeling, where land has been purchased, and a mission house is in progress of erection. It is designed to be a self-supporting mission, like those of the Moravians; and the brethren will not only instruct the heathen in the truths of Christianity, but also in those different branches of labor, which may be brought to bear on their present happiness, in the increase of the comforts of life.

FRUITS OF THE GOSPEL.—Within two years, and under the evangelical influence that is going abroad in France, two orphan houses—one at Saverdun in the South, for males, and the other at Orleans in the centre of the country, for females, have been founded, for the protection of Protestant orphans against the dangerous and worrying proselytism of Popery. They are supplied with food and clothing, and with the intellectual, religious, and practical education necessary to fit them for usefulness and happiness. The establishments are in a prosperous condition; and charitable institutions of a less sacred character, looking to the temporal relief of the afflicted, primarily, are multiplying under the auspices of reviving protestantism.

PAR. FRANCE.—This ancient capital of the Province of Bern, the birthplace of Bernandotte, the present king of Sweden, for more than a century has been deprived of the privilege of having a temple in which the truth of God could be faithfully preached. But through the generosity of a noble Christian lady, and the liberality of numerous English families, visitors, together with the efforts of the increasing protestant population of the town, a neat and elegant Chapel has been erected and dedicated to the worship of the Lord. Three days were devoted to the solemn and delightful services;—many sermons and addresses were delivered, and prayers offered, in the spirit of those times when Calvin, Farel, Viret and Abbadie, used here

to proclaim the unspeakable riches of Christ. The crowds were great from all parts, to witness the solemnity. Every city, every village had representatives. Whole families left their dwellings. Old men walked all night, from thirty and thirty miles to share the pleasures of prayer, and gratitude filled every heart. Prof. Dr. Feller, the Montanum Seminary was chief preacher; ten other ministers were present. "Light is shining in darkness."

ENGLISH PREACHING.—The Correspondent of the New-York Evangelist says, that the style of preaching in England is superficial, both in its establishment and out of it. There are striking exceptions it is true. But theological discourses are extremely deficient, and reliance for effort, is chiefly on an easy, fluent, extemporaneous style of the tongue.

NOR USCOMB.—Mr. W. Hickey, a member of Calcutta, died in November, after a very short illness of the cholera, just as he had completed the object of his sojourn in the East, the acquisition of a fortune sufficiently ample to allow him to say, "Soul, take thine ease—I have gained my way." Whether he had the rich man's delusion, or the Saviour, he had made "the gold and hope," is known only to God; but that man should be arrested, and hurried into eternity, just at the moment when he felt himself prepared to live and spend in this world, is not uncommon, and deeply mortifying to those who lay up their treasures here below.

An English and Burmese Dictionary is in course of publication at Calcutta, prepared by Mr. Lane, many years a resident at Ava—the Burmese portion of it having been revised by his brother, the Prince of Mekhara, uncle to the former monarch of Burmah.

Normal schools are preparing in India under the direction of Mr. Hodgson, and eleven institutions have subscribed 5000 rupees to the object. The principal education is the object to be attained, only by the training of school teachers, for the preparation of school books in sufficient numbers, variety.

The missionaries of "the Society for the Propagation of the Gospel" south of Calcutta, and at Pusey, have positively forbidden all marriages between the members of their church, and those of other Christian communities, in the midst of which they live. Marriages, sanctioned by the parents of both the parties have been nullified by the dictation of the priest! A bold and truly, into the privileged territories of Rome.

The residence of the Episcopal Bishop at Calcutta has a Catholic Nursery on one flank, and St. John's College on the other.

MARRIAGE.—The twelve Judges in Ireland, rather a majority of them, have lately decided, that marriages solemnized by Presbyterian ministers between persons of their own communion and established church are illegal, and of no force, and void. This is contrary to former decisions, and has of course excited a strong feeling among the Presbyterian community. This decision seems, on authorities which have never been published—on statutes of bye gone ages, nearly a marriage performed by a priest, between a Protestant







POETRY.  
[For the Boston Recorder.]  
LINES WRITTEN ON A RECENT PRO-  
SITION OF FAITH IN CHRIST.

To-day I leave the careless throng,  
That press the downward way,  
No voice of love, or mirth, or song  
Can tempt my longer stay.  
To-day I seal the solemn vow,  
Oh Saviour, I am thine;  
No more thy love, nor grace, nor power  
Nor press thy lips to mine.  
To-day I taste the bread and wine,  
That show a Saviour's love;  
My heart is tuned to strains divine,  
Like those they sing above.  
Oh Saviour, all that brightens earth,  
A dark, too dark for mortal eyes,  
I claim a high, immortal birth,  
I long for none but thee.  
Why did I stop my guilty ears,  
Against thy warning voice?  
Why slight thy blood, and scorn thy tears,  
And make the world my choice?  
Ah, sinful world, thy charms were fair,  
But death was in those charms;  
My Saviour broke the fatal snare,  
And snatched me from thine arms.  
The gifted hand, the merry dance,  
Can move my heart no more;  
I've seen death's awful array,  
Among the robes they wore.  
And now, I'll walk the narrow way,  
Through storms and death above;  
Thy smile shall light my darkest day,  
Thy love no danger to my soul.  
And when my weary feet at last,  
Shall reach thy Saviour's side,  
Thy faithful arm shall hold me fast,  
And bear me through its tide.  
There on his bright and flowery shore,  
I'll take my harp and sing,  
His name, who all my sins have bore,  
Shall sound from every string.  
And when I walk the starry plain,  
And meet a cherub choir,  
They'll join that high and holy strain,  
That moves my wandering soul.  
And when my highest notes I raise,  
Such love shall tune my tongue,  
The seraph's harp shall hush its praise,  
To catch my nobler song.  
Such themes the seraph sings in vain;  
None but a ransom'd sinner's song  
Can pour the full melodious strain  
The golden streets along.

MISCELLANY.

THE PALE BELL OF THE HEATH.

Among the most interesting of the many deep  
mysteries that invite inquiry, above, around, and  
within us, one, not the least attractive to me, has  
long been the communion that an infant soul, or  
rather the soul of infant, holds with its God. To  
deny the existence of such communion would be  
to deny the existence of a God. I think, however,  
that it is impossible. Even though the infant is  
in the womb, the seed of believers, and to the baptized,  
which I do not, must own that the disembodied  
spirit of an infant, can become a participant in  
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